

Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 20.

CARLISLE, DECEMBER 5, 1823.

Vol. II.

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING,
IN UPPER EGYPT.

From the Journal of Mr. Wolff, which we have published, our readers have learned many particulars respecting his labors in connection with Messrs. Fisk and King. From the Missionary Herald, we commence extracts from the Journal of the latter gentlemen which we shall continue in the next number.—*N. Haven Intell.*

Feb. 6, 1823. Thursday. After putting every thing on board our boat, we dined with Mr. Lee at his residence on the banks of the Nile, between Bulae and old Caira, at dinner, Mr. Lee read to us a letter from his dragoman at Alexandria giving the information that a high degree of fanaticism had been excited among the Mussulmans at that place, by our conversation, preaching, and the distribution of books; that immediately after our departure, the Musselin gave orders to collect all the books we had distributed; and that, if we had remained a few days longer, we should probably have been in personal danger. We heard a verbal report nearly to the same effect, a few days ago. In view of this we can only commit our way to the Lord, pray for his guidance and blessing, and encourage ourselves by saying, 'If the Lord be for us who can be against us?'

After a delightful walk with Mr. Lee and his family in a spacious garden of palm-trees, adjoining his house, we took our leave, and embarked at 5 P. M. in a small boat, committing our past labors and future proceedings to the divine blessing. It is a highly

important circumstance in favor of missions and the Bible Society, that there are in Egypt two Consuls, Messrs. Salt and Lee, whose influence is so decidedly in our favor. We sailed with a fine breeze till 10, and then moored for the night, near the place where anciently stood Memphis, the city of the Pharaohs.

Monday, 16. We remember this morning, that it is a year, since the death of our dearly beloved brother Parsons.

Going into the market at Minie, they saw an idiot, walking about perfectly naked.

On returning to our boat, we asked the Arabs who he was. They said a *Marabout*, (a saint.) We inquired why he was in the market in that manner. They answered, *Min Allah*, (from God.) This circumstance illustrates what we have often heard of Mussulmans, viz. that they have a particular veneration for idiots and madmen, on the supposition, that they have some peculiar connection with the Deity.

Interview with the Bishop.

After breakfast, we visited the Bishop. Our way to his house was through a dirty, narrow lane, and all the people we saw, looked like misery incarnate. We saw several little children, (some in the arms of their mothers,) who appeared sickly, and their eyes were covered with flies, which seemed to hover about them as about a carcase, and no one drove them away. Even the mother did not seem to regard the sufferings of the infant in her bosom. The Bishop, whose name is Thomas, is an old man, upwards of eighty, habited in a coarse, blue mantle, with a turban of the same

color. His long white beard formed a fine contrast with his swarthy countenance. We showed him the Patriarch's letter, which he read, and then invited us to sit down. Though so old, yet he can see to read even small print without glasses. He showed us several Arab and Coptic books, all manuscripts, except an Arabic Bible. We inquired where he obtained that. He said, 'A friend like yourselves brought it to us.' This was no doubt Mr. Jewett, who, during his journey into Upper Egypt, four years ago, distributed upwards of twenty Arabic Bibles, all he had with him. We offered to purchase some of the manuscripts, but he refused. We showed him several of our books, and offered them as a present, but he declined receiving them, and said they had an abundance of books already. His conduct probably arose from his ignorance and indifference, rather than opposition. When we were about taking our leave, he invited us to remain and dine with him, which we did. It was interesting to see the simplicity of his fare. The table was a wooden frame, eight inches square, and a foot high. On this was placed a large pewter platter, with four dishes on it. One contained boiled eggs, another preserved dates, and the other two soft cheese. Small loaves of bread were laid in a row around the dishes. This was the Bishop's dinner. We seated ourselves, with him and two or three others, on the floor. A servant then brought water, that we might wash each his right hand, as that was to serve instead of a knife, fork and spoon. Before eating, the Bishop made the sign of the cross, and asked a blessing. Of liquor there was only one kind, the water of the Nile, and we all drank from the same brown earthen jug.

At 1 P. M. we left Minie, and toward evening we began to pass by the grottos in the hills, east of the river,

which were inhabited by the Hermite in the fourth century, and where the early Christians, in times of persecution, found an Asylum.

Bladia.

Friday, 14.—Went to a village called Bladia, which consists almost entirely of Copts. On entering the village, saw a boy with a book reading; went up to him, and then discovered a man sitting at the door of a mud hovel, with a long reed in his hand, which he was swinging over the heads of twenty-six children all engaged in writing Arabic and Coptic on plates of tin. This was a Coptic school.

Siout.

Monday, 17. At 2 P. M. we arrived at Siout, the seat of government for Upper Egypt. Ahmed Pasha is now the Governor. We had a letter to him from Mohammed Ali Pasha. This was given us as a passport. We found the Pasha himself was gone to quell an insurrection among the Arabs in the country. We found the Cadi, or Judge, sitting at the gate to whom we made known our business. He invited us to sit with him, and told us the Pasha's lieutenant, who now acts in his stead, was gone to dinner. He ordered coffee for us, and sent to inform the Governor of our arrival. After we had waited a while, the dignified personage came. He was on horseback, preceded by six grooms, and followed by a large retinue. He went into a small presence chamber, and the Cadi immediately took us to him. He received the letter, ordered coffee, conversed a little while with us, and then called a writer, and commanded a passport to be made out for the rest of the journey. We then took our leave, and went to the Coptic Bishop. His name is Michael, and his appearance and conversation indicate an unusual degree of intelligence. He seemed gratified that we had brought the Scriptures for distribution and when we proposed leaving some

for sale, he spoke to three priests, Shenooda, Keulta, and Meenah, to go with us to the boat, and take them. He thought fifty or sixty would be wanted; we accordingly left fifty Testaments.

Abutig.

Tuesday, Feb. 18. About 2 P. M. we arrived at Abutig on the west bank. Went to call on the Roumus, or Head Priest. Sold a few books, and returned to the boat. Several Copts came and bought books, and we gave ten to a young man to sell during our absence.

Leaving Abutig, the next day, they passed the tents of several hundred black soldiers, who were learning the European discipline. Towards evening, they stopped at *Soodfi*, "a poor, miserable village, a little way from the Nile, on the west."

Thursday, 20. As we were walking on shore, a Copt, from Abutig, came to us, and wished to purchase ten Testaments to sell again. We let him have them at a very low price. This circumstance has encouraged us very much. It indicates a desire among the people to possess the Scriptures, for, in this country, the Christians are so poor, that they will not purchase books, even at a low price, unless they really want them.

Friday, 21. In the morning passed a village on the west, called *So-hadg*. Near it was the encampment of the Pasha's Nubian troops, who are learning European tactics.

Akmin.

About noon we arrived at Akmin, a considerable town on the east. Took books and went to the Coptic church. We there found the Roumus, who immediately purchased some of our books. We saw also four or five priests. There are six or seven in Akmin, and several hundred Coptic houses; some said five hundred. We sat down in the yard before the church and offered our books to those who were present. The information was circulated, and others came to buy.

We were obliged to go repeatedly to our boat for more books. We took our stations in different parts of the yard, and the Roumus and Priests sent for the people, and assisted us in selling. How different their conduct from that of the Catholic priests in Alexandria! Before nine in the evening, we had sold ninety, and given away nine books, besides tracts. In the evening there fell a few drops of rain, but scarcely enough to be perceived.

Sabbath, 23. When we awoke we found a crowd of Copts, waiting to purchase the Scriptures and Tracts. What was our duty? We had before discussed the question and decided not to sell one on the Sabbath; except, perhaps in some peculiar cases. But here were a multitude literally clamorous for Bibles. It is lawful to do good on the Sabbath day. The Sabbath was made for man, and not man for the Sabbath. God will have mercy and not sacrifice. We on the whole thought it our duty not to send the multitude away, and accordingly offered our books. The Roumus and the other priests were present, bought some additional copies, and assisted in selling. Before 10 o'clock we sold forty-seven, and gave away two, besides tracts, making the whole number sold at Akmin, one hundred thirty-seven, for four hundred ninety-seven piastres, and tracts for twelve piastres. Thanks and praise be to God for the scenes of last evening and this morning. May his blessing be on the books we have distributed, and on those who have received them.

Minshich.

In the evening we arrived at Minshich, a village on the west. Near it another company of soldiers had their tents. We took books and called on the Roumus. His name is Rafael. He received us first in a stable, where were two jack-asses. After reading the Patriarch's letter, and conversing some minutes, he took us

through another stable, in which were buffaloes, and then up stairs to his own apartments. These, however, had but little more neatness about them, than the stables we had passed through. There was so much dirt and smoke, as seemed to render the rooms really uninhabitable. A bottle of *rakoe*, (a kind of brandy,) was produced. The Roumus drank first, out of a kind of coffee cup, and then offered to us. He continued to drink, at short intervals, the whole evening, in a manner not at all calculated to give us a favorable idea of his temperance. He told us there are two other priests, and about thirty Coptic houses, in the village. We supped with Rafael. The floor was our seat. The supper consisted of one dish of meat, one of soup, and bread. We ate the soup by dipping pieces of bread in it, and from the meat each one helped himself with his fingers. Several Copts came in, and we sold a few books, gave away a few, and exchanged others for a Coptic manuscript, a folio volume of prayers and extracts from the Scriptures. The poverty and misery, in which these people live, is almost beyond description.

Monday, 24. About noon we saw four or five crocodiles, the first we have seen. They were lying on the sand near the water. We came so near them in the boat, as to attract their attention, and they plunged into the river; but we were unable to get a very near view of them. The crocodile is said to move with great rapidity. Our boatmen confirmed this statement. His appearance, however as we saw him, would indicate clumsiness rather than agility. He has four short legs. His body and tail resemble a fish in form.

Girge.

A little after noon, we passed Girge on the west, which was formerly the capital of Upper Egypt. It has its name from St. George. As the wind

was in our favor we did not stop. Here the mountains on the east come very near the river, and are full of grottos.

The Doum or Palm of Upper Egypt.

Tuesday, 25. When walking on the shore we noticed the *Doum-tree*. It is the Palm of Thebais, or Upper Egypt, but it differs from the common Palm, in that it is neither so large, nor so high; the body of the tree is smoother, the wood seems harder, and the tree often has several branches. The common Palm tree grows high, perpendicular, and without branches. The trunk of the tree does not increase from year to year in size, like other trees, but only rises higher. You see, therefore, in a grove of Palms, the trees, which are ten or twenty feet high, just as large as those from fifty to one hundred feet.—“The trunk of the tree is not solid, like other trees, but its centre is filled with pith.” In fact the tree, when cut down, seems more like a bundle of staws, or splinters closely bound together, than like timber. The date is the fruit of the Palm-tree. The fruit of the Doum is several times larger than the date, and totally different from it. Gibbon says, ‘The diligent natives celebrated either in prose or verse, the three hundred and sixty uses, to which the trunk, the branches, the leaves, the joice, and the fruit of the Palm were skilfully applied.’ We have not had occasion to make three hundred and sixty uses of it; but, besides eating of its fruit, and using the wood for fuel, we have slept under roofs made of its leaves, and on bedsteads made of its branches. It has served us for baskets, mats, brooms, ropes, cages for poultry, and walking sticks. In crossing canals, it has been our bridge, and we have eaten honey made (according to the account of the natives,) from his sap. “The Palm is crowned, at its top with a large turf of spring leaves about four feet long, which never fall off, but always continue in the

same flourishing verdure." Dr. Harris, in his Natural History of the Bible, has given a great deal of information on this subject, as well as on the others, of which he treats.

Thursday, 27. Most of the day there has been a strong wind. About noon the sandy mountains being near us on the west, and the wind blowing high from that quarter, the air was filled with sand, driven before the wind like snow in New-England, when a heavy N. W. wind follows a fall of snow. It came into our boat, and even into our cabin, so that our clothes and books were covered with it.

Negadel.

About sunset we arrived at Negadel, on the west bank. The greater part of the inhabitants are Copts. We waited on the Roumus. He read the Patriarch's letter and looked at our books; but said they had already a plenty. He paid us no farther attention, but soon walked away. We sold a Testament and a Psalter, and then a priest named Antonio invited us to his house. He had an Arabic Bible, which he received from Mr. Jowett, whose name he remembered. He said he had read the whole of it, and was much pleased with it. We sold a few for Arabic and Coptic manuscripts. The conduct of the Roumus was undoubtedly the cause of our selling so few. We will not even conjecture, whether his conduct arose from a natural incivility of disposition or from religious bigotry, or from ignorance, or a mistaken opinion of our design. "To his own Master he standeth or falleth."

Thebes.

Friday, 28. About sunset we arrived at THEBES, in twenty two days from Cairo. Here we met with two companies of travellers; one on their way to Assouan consisting of a Polish Baron, whom we knew in Cairo, one Englishman, and one German; the other company are returning from

Dongola, and consists of a Russian Count and two Germans. In the evening these gentlemen called on us in company with Mr. Rifand, a Frenchman, who has been here several years engaged in researches.

Saturday, March 1. We called on the Coptic priest Makar, (*Macarius*.) He bought a Testament, & the book of Genesis, and told us there were sixty Coptic houses in the Luxor, and three priests. Many persons were present, but none of them could read.

Temple of Luxor.

In the afternoon, we took a view of the temple of Luxor. Before the principal gate-way, are two immense statues of granite in a bad state of preservation. The body of each statue is about nine feet in diameter, from side to side. One of them has an obelisk at its back, of the same height, and covered with hieroglyphics. The other is supported by a large granite slab. Before the two statues are two obelisks like those of Alexandria and Hieropolis. The wall is standing, about fifty or sixty feet high. From the top of it we had a good view of the village. We saw the stupendous ruins of this ancient temple; around it immense heaps of rubbish; and in the midst of the ruins and rubbish, one hundred and fifty or two hundred mud huts. Such, indeed, is the appearance of these huts, that you scarcely seem to be in an inhabited village. The temple seems to have consisted of two principal parts, one near the gate we have mentioned, and the other connected with it by a passage now indicated by two rows of columns, seven in a row, each about thirty feet in circumference, built of stones four feet thick. Beyond these columns are a variety of apartments, the walls of which are covered with hieroglyphics; and there are in all not less than one hundred and fifty, or two hundred columns of various sizes, and heights. In these apart-

ments without doubt, were once offered Pagan sacrifices.

Description of a House in Thebes.

Yesterday we made known our wish to take lodgings for a few days on shore. To-day we heard of a house belonging to the government which might be had. In the evening we went to look at it. In the lower apartment we found some Arabs sitting on the ground at supper. There was a jack-ass in the same room. Passing by them we came to the stairs. Three or four of the steps were broken down, so as to render it almost impossible to ascend. On reaching the top, we found the floor of the rooms were made thus: beams of the palm-tree supported the small branches of the same and reeds, and these were covered with earth, so that the chamber floors had nearly the same appearance, as the streets. In the first room, the branches, which supported the earth, having given way, there were several holes so large that we got over them with difficulty, and, on entering another room, we found the floor so weak that it shook under our feet, and we dared to walk across it only with a very cautious step. In this situation our light was extinguished, and we had some apprehensions about our return, until an Arab brought us another light. Each room had large windows which were entirely open. The roof was of bushes and had several apertures; some of them large.—Such was the house offered us in THEBES; and probably it would not have been easy to procure a better. After looking at this, it did not take us long to resolve on remaining in our cabin, though it was small and infested with vermin.

Sabbath, 2. In the morning we read the Scriptures in Romanic to our servant and gave him religious instruction. We then spent a season in social worship. On this occasion we read from the journal of Brainerd an

account of his conversion and trials. We were led to contrast this monument of Brainerd and his character with the character of Busiris, Osymandias, Cesostrsis, Cheops, and Cephrenes, and the monuments which they raised to perpetuate their glory. All their Cities, Mausoleums, Temples, and Pyramids, seemed insignificant compared with the crown of glory, which Brainerd won. They shall perish; most of them indeed have perished already; but this shall remain forever.

(To be continued.)

FOREIGN MISSION SCHOOL.

The School at Cornwall contains thirty-four scholars. Of these, sixteen are in communion with the church, eight having lately made a profession of their faith in Christ. We understand that four or five others give evidence of a change of heart, and probably the remaining number are sufficiently enlightened to perceive the folly and the sin of pagan superstitions.

God has thus blessed, signally blessed, the efforts which have been made, and the expectations of the founders of that school, have, thus far, been more than realized. The conversion of sinners is ever a subject of joy, but when those become pious, who will probably be the means of good to great numbers of their fellow-men, there is reason for peculiar joy and thanksgiving.

That all the pupils who from time to time, unite themselves to the church in this interesting seminary, will ever 'hold fast their profession,' is not perhaps to be expected. If, by the grace of God, they should do it, they would present an uncommon spectacle. They are, we believe, most faithfully dealt with; and the path of most of them we may safely trust will be as the shining light, which shineth more and more unto the perfect day

Without the aid of credulity or enthusiasm, we are ready to say, that no one can calculate the amount of probable good, which will result from the conversion of these heathen youth. They will be witnesses to their countrymen of the value of learning, and the blessings of civilization. Above all, they will teach them the truths of our holy religion, without which learning would lose its charms, and the charities of civilized life, be unknown. As the assistants of missionaries, such converts possess peculiar qualifications; they introduce them to the confidence of their fellow countrymen, befriend them in innumerable methods, form their channel of communication, and are enlightened, christian companions, among an ignorant and depraved people.

When after a lapse of years, (for we trust *ages* will not be necessary,) the nations to whom these heathen youth belong shall have been converted to God; when the christian temple shall have supplanted the bloody altar, and the voice of christian worship succeeded to horrid incantations, the value of the *Foreign Mission School* will be well understood. In the east and in the west, on the continents and among the islands, voices will be heard addressing the American Church; we were strangers and ye took us in, naked and ye clothed us, we were sick and in prison, and ye visited us.' The youths here converted will become the legislators,—in an important sense the saviours of their respective countries; and united with the veneration with which their names will be remembered, will be found a sacred feeling of gratitude to the members, and the supporters of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

He who has a dollar to give for the benefit of the heathen nations; he who is sufficiently grateful for the blessings which God showers upon him,

as to be willing to evince his gratitude by an attempt to impart those blessings to others, may turn his eye to the Cornwall School. There he will find recipients for his bounty; for there are the assembled representatives from many a kindred and people and tongue of the heathen world.

N. Haven Intell.

ST. PETERSBURG, RUSSIA.

Having lately had the pleasure of conversing with a Christian brother from St. Petersburg, Russia, we have learnt a few particulars in reference to the state of religion there, which are highly encouraging. Under the ministry of the Rev. Richard Knill, whose name has been frequently noticed in our foreign missionary intelligence, a little church of evangelical Christians is rapidly increasing. Mr. Knill is a Scotchman, and a dissenter, and warmly engaged in the promotion of every object, which has a favorable aspect to the kingdom of Christ. The professors of the gospel connected with him expect to succeed in the erection of a chapel for public worship. They also manifest a laudable zeal in the missionary cause, and in the support of their minister. They have established a Dorcas Society for objects of Christian benevolence, and they have commenced a fund for the relief of the poor. They are printing Tracts for the instruction of the Tartars and Mongolians; and they assist in defraying the expenses of Dr. Henderson, who is zealously engaged in preaching the gospel to the Seamen at Cronstadt. They have a charity school in flourishing circumstances, which is patronized by the Emperor Alexander; and many families amongst them have erected the family altar, and daily bow the knee to the God and Father of our Lord Jesus Christ.

Mr. Knill, with whom our Christian friend is well acquainted, is highly esteemed by the Emperor's family, and has occasional intercourse with Prince Galitzin. He has no doubt of the genuine piety of the Prince. Mr. Knill observed to our friend, that in conversation with Galitzin, the latter would frequently lament, with apparently deep penitence, the life of carelessness and irreligion which he had heretofore led; and on one occasion on meeting him after a probable retirement for devotional purposes, the Prince appeared with the tears of contrition falling from his eyes. The Empress of Russia also is a patron of evangelical objects; and is believed to be a lady of genuine religion, the religion of the heart. Reflecting on such facts as the above, and on others of a similar nature, which are daily blessing our ears, shall we not fervently unite in the supplication to Heaven, "Thy kingdom come?"

Watchman.

Extracts from the Sixth Annual Report of the New-York Methodist Tract Society.

THE period has arrived when it becomes the duty of the Managers of the New-York Methodist Tract Society, to make a report of their proceedings.

It would be extremely gratifying to the managers of this Institution, to have it in their power to report it in that state of prosperity and successful operation which they so ardently desire, and have labored to bring about; and which the frequent accessions of respectable auxiliaries, in different parts of the country, authorized them to expect, in the first two or three years of its existence. But like most institutions of the kind, after the first impulse in its favor had subsided, its progress has not been so rapid; and it requires the continued exertions of its faithful

friends and patrons, to maintain its standing, support its respectability, & extend its usefulness. For the want of that support from auxiliary societies which was anticipated, the operations of the society have not been so extensive as was expected.—Yet, notwithstanding our expectations and wishes have not *all* been realized, we are far from desponding: we will thank God for conducting us thus far, "and take courage" to persevere in the good work; firmly believing that it shall not be in vain in the Lord. The managers have the pleasure of reporting the accession of two auxiliaries the past year.

By the Treasurer's Report, it appears that the receipts from subscribers, for Tracts sold, &c. (including \$5 30 in the Treasury last year) amounts to \$371 05, and the expenditures for paper, printing, &c. amounts to \$323 27, leaving a balance in the Treasury of \$47 80.

Your Managers have not been idle in the business of gratuitous distribution. At least five thousand have been thus distributed the last year.

The Board still keep up the practice of vending their Tracts at the Camp-Meetings near the city, which they consider a very effectual method of giving them an extensive circulation.

They would now call upon the slumbering auxiliaries to "awake out of sleep," and come forward to the work; for while they sleep the enemy is "sowing tares in the field"—this is no time to be idle—thousands are perishing for lack of knowledge, many of whom, it is probable, by the blessing of God, might be saved by having a single Tract put into their hands that costs less than a half a cent! Was there ever so cheap a way of doing good found out before! Who will not be induced to put in for a share of this stock that produces such large interest? To sow such good seed that brings forth thirty,

sixty, and an hundred fold? Now, brethren, is the *seed* time, the *harvest* will come before long: O let us sow in *righteousness*, that we may reap in *mercy*.

CANADA.

Extract of a letter from a Gentleman in Kingston, Upper Canada, to the Editor of the Boston Recorder, dated Oct. 9, 1823.

Canada is not without devoted clergymen, of different denominations; but immense numbers have no opportunities to hear them. From Montreal to the Lake Ontario, a distance of 450 miles, there are only 12 Presbyterian ministers, three of whom belong to the Church of Scotland. One of them has a Diocese 70 by 20. No legal provision exists for the poor, or free schools. Not half the lower class can read. Starving fugitives from Ireland, are constantly arriving here, on their way to a fancied Eden, who seem to have fled from the jaws of domestic famine, only to die in the wilderness. The Americans in this place, have erected a house which has been consecrated; and it is expected that 14 among them, will soon be formed into a church. They have a Sabbath school of 100 scholars, and could they for a few years receive help from the United States, they would be able to support the gospel. The place already compares with the larger seaports of New England; is very flourishing; and a devoted minister might here enjoy the prospect of great usefulness. Seven hundred soldiers are stationed here; numbers of whom are hopefully pious, and all are freely permitted to worship where they please. I hope we shall be remembered in your prayers.—Revivals of religion are scarcely known in this country. Yours affectionately.

P. S. I lately found a young man,

in the interior, whose heart the Lord had touched, by the reading of a strayed number of your paper, who is about going to New England to prepare to preach the gospel. Others, by the same means, have become inspired with resolutions, to do something for missions.

DECLINE OF MEHOMEDANISM.

The following important communication may be depended upon as authentic; it is from the pen of a gentleman whose rank and character render his testimony indubitable.

"You ask me, if the Mahomedan religion is on the decline? I answer; in Persia they can scarcely be called Mahomedans: they are Deists, if any thing, and are ready to receive the Christian faith. A few such men as Mr. Martyn would soon effect a change. You cannot conceive the eagerness with which they ask for the translation of the New Testament. I have distributed several hundreds, and could have done so with twice the number if they had been sent me. At Mecca, the resort is so much fallen off, that not one in a hundred (perhaps if I were to say two hundred, I might be nearer) now goes, for those that did. Indeed the revenues in consequence of this have so much decreased, that in lieu of overflowing treasuries, the Ottoman government is obliged to make large remittances for the payment of its officers and troops. Those pilgrims who now resort make no offerings or presents; they are satisfied with going. Indeed, from my own observation, after a residence of near twenty-four years amongst the Arabs and Persians, I can safely say that Islamism is fast falling to decay.—*Lon. Bap. Mag. for Oct.*

A Pope in America—At the request of a deputation from South-America, the late Pope of Rome

appointed Lonsignor Muzzi to be Apostolic Vicar in the new world. He is to be clothed with extensive powers, and to be a kind of substitute for the Pope's own authority in governing the Church in America. The holy father "deplores the error of the insurgents who condemn the authority of the mother country," but, "desirous not to jeopardize the eternal salvation of so many Christians," he has granted their petition for the appointment of a Patriarch.

Col. Star.

CARLISLE, DECEMBER 5.

A NEW SYSTEM OF ENGLISH GRAMMAR.

Mr S. Kirkham, jr is now about publishing his whole system of English Grammar, contained in a large Compendium comprising the "elementary principles of the science, condensed and stripped of every thing but the very essentials," which enables the learner to lay open to his view an analysis of the English language, and likewise a new mode of parsing, whereby the learner applies the definition and rule which appertains to his parsing lesson. This compendium will be attached to a book containing *Lectures*, that will explain every principle of grammar, in so clear and simple manner as to enable the learner to comprehend his theory and apply it to practice. The system of grammar is so plainly laid down and the explanations so simple, that any person can learn to parse, systematically without a teacher.

This work is now in press, and will shortly be published.—Price to subscribers 50 cents. Subscriptions received at this office.

ADVOCATE OF PEACE.

A new periodical work has lately been commenced, under the above title, by the Pennsylvania Peace society. It has for its motto—"Blessed are the peace-makers;"—its design it to shew the unlawfulness of war in any shape. To be printed monthly, each number containing 32 pages, mo.

REVIVALS OF RELIGION.

There has lately been a revival of religion in the town of Westford, Ms. in which the Congregational and Baptist churches have been partakers;—60 have joined the former, and 15 or 16 the latter, after having professed that they had been turned from darkness to light.

In Augusta, N. Y., a revival commenced last June, which still continues, to the edification of the church, and the salvation of sinners. The number already professing to have found hope, is between 80 and 90, and many others are inquiring the way to Zion, weeping as they go. These showers of grace are extending westward from Augusta, and mark their progress with pleasing indications of an extensive out-pouring of the divine Spirit in several neighborhoods.

From a letter in the Methodist Magazine of last month, it appears, that an interesting revival is now existing among the Mohawk Indians, on Grand River, U. Canada. Twelve or thirteen have already experienced hope.

"Several towns, (says the Intelligencer of N. Haven,) in the eastern part of Connecticut have been visited during the present year with powerful revivals, which have added to the visible church of Christ more than five hundred souls; and the work is still going on."

It is stated in the *Columbian Star*, on the authority of a letter dated Oct. 28, that in many parts of N. Carolina revivals of religion are experienced, and that from twenty to as high as fifty-four, had came forward at once to declare that as for them, "they would serve the Lord."

BENEVOLENCE OF AFRICANS.

The colored people of this borough, formed a society some time ago, whose object, was that of assisting the needy, and endeavoring to moralize the wicked and intemperate. We believe the society prospers. In the last *Pittsburg Recorder*, we notice the formation of a similar one in that city. The first article in its constitution provides, that any person signing the same, and paying into the treasury six cents per month,—in cash, clothing or any other article suitable to the

purposes of the society, shall be a member of the institution.

Mungo Parks, in his Travels in Africa, relates some striking instances in which the hospitality of the natives was eminently displayed. Altho' he at different times suffered thro' the cruelty of the banditties which frequent the uninhabited wildernesses, in being stripped of his clothes and other effects, yet even the hearts of these mauraunders were touched, when they seen he was left naked; and gave him back some of his apparel. He never unsuccessfully, while in distress, applied to a female, had she the means of relief. The native tenderness of this sex of the Africans especially, is so affecting that their children ever remembering the good offices of their maternal guardian, would tell you, were they to hear you speak disrespectfully of her—"Take my life, but do not curse my mother." The history related by Mr. P. of the hospitality he received from a female, when he had been refused the privilege of crossing a certain river on a visit to the king, and owing to the unfavorable impression this inspired in the natives, could not find any lodging save in the woods, is a practical illustration of the fact. And it is remarkable, that notwithstanding the king pertinaciously refused to see him, after keeping him in suspense for two or three days, sent a messenger loaded with shells, a sort of native currency, to enable him to pursue his journey. Indeed, he should have fared well enough in all his intercourse with this people, had he not met occasionally with some high in power, who, perhaps were endeavoring to mimic more civilized monarchs, in displaying their authority even over every stranger who enters their domin.

The following recent information, communicated by Mr. During, missionary at Gloucester, in the colony of Seirra Leone, is another proof of what has been said above.

Never have I experienced more excruciating pain, but never felt more peace and comfort! Oh, the blessedness of true religion, when its genuine efficacy is experienced! It is indeed an easy yoke and light burden, when

Christ the Head, speaks to the suffering members.

But while I have hinted at my personal affliction, I must not forget the conduct of our people; as it will throw further light on their progress. During the whole time of my sickness, which all knew was of a serious nature, the whole under my care were particularly distressed about it; and all the communicants of Regent's, both sympathized with those here and felt for me; and their joint prayers and supplications for me were almost incessant.

When my disease had come to a crisis, which was on the 2d of June toward evening, I was seized with agonizing pain in the bowels, and a strong palpitation of the heart, which made me breathe with extreme difficulty. This was very soon known, and, in a little time, the bed-room and piazza were filled chiefly with the communicants, all viewing me as certainly dying. No distressful howling noise, as practised by their brethren in their natural state, was heard; but silent tears were seen running down their cheeks in great abundance, while the more hardy vented their grief in sighs and groans. The sight was too much for me: I desired them to remove at least so far that I could not see them; and said to those near me, "I take it very kind of you that you feel for me in my distress, but you only increase my pain when I see you so: for which reason I wish you would stand in the piazza, were I cannot see you," But, as some went out, others come in: I was, therefore, obliged to give way to them. One man, who seemed to have been thinking of what I said, came close to my bed, and said, very feelingly, "Massa don't drive us away. We come to see what we can do for you: suppose you tell us to fetch Doctor from town, we can go and carry him up quick, suppose he

no have horse to ride."—"Ah," said I, "no earthly Doctor can help me, if the Lord Jesus Christ does not. The only thing that is left for me and you, is to fly to Him in our trouble. I should be obliged to you, if you, would pray with me! No sooner had I uttered these words than all were instantly on their knees; like soldiers well exercised in the use of their arms! Many times have I felt the power of prayer; but to a season like this I had been a stranger until now; and I believe all the people, too, were very deeply impressed as well as myself.

Another event brought also great comfort and satisfaction to my mind, during my illness; this was, the remarkably good behavior of the people, both here and at Regent's. Never, I am fully authorized to say, did practical religion shine more brightly among our people, than in the last two months; nor did they sympathize with me only, but equally with other suffering servants of the Society: nor did they stop here; but every respectable European who fell a victim to the yellow fever, was lamented by them, and I have heard them pray for those whom they knew to be ill with equal simplicity and earnestness. These, my dear sirs, are evidences of the power of grace which need no comment; they speak volumes to every Christian mind.

NEW AND INTERESTING CONVERT.

Many are the means made use of by the Holy Spirit for the bringing in of his people. Whether found among the inhabitants of the forest or in more civilized walks, an arrow from the King's bow can pierce their hearts, and make them fall submissive at his feet, and own his power;—which is not an enslaving gauling vassalage, but the privileges of the sons of God. We copy, from the journal of the Seneca Mission, published in the Missionary Register, for an account of the awakening, &c. of an Indian female, the wife of a

principal chief, which was brought round by the instrumentality of her nephew then at the Mission school, in Cornwall, Conn.

Wednesday, Oct 8.—Having been informed, lately, that the wife of Pol-lard, one of our principal chiefs, had been much distressed, under pungent convictions of her lost and ruined state by nature, I embraced the first opportunity for a serious conversation with the whole family. From what I had heard, I expected to see her bowed down with grief, and, in her own view ready to perish; but the Lord appears to have greatly verified his promise, "that whosoever humbleth himself shall be exalted; and that it is the Lord who raiseth up all those that are bowed down." She certainly appears to speak as one who is new born of God. But, as to the reality of the change, time and the providence of God must ultimately determine. From her own account it would seem that her first impressions of a serious nature were received at the time when her nephew and adopted son, George Fox, left home for Cornwall. She was much affected by the object of his going there, as well as the pain of parting with him. Still her heart remained, in a measure, insensible, until George wrote her a letter, announcing his safe arrival, and stating that he was pleased with his prospects, that he had not yet met with the *new birth*, but that he hoped in God's own time he should experience it. This last expression seemed to affect her deeply. She reasoned thus with herself: "If this new heart and new birth be necessary for him, how much more necessary for me, who am so much older, and so much more accustomed to sin against that God who has given me my being, and has supported me all my life long, notwithstanding my rebellion against him." To use her own words, "the thought brought her to the ground, and she could find no rest until she found it in Jesus; she

knew he did comfort her heart; so that now her eyes fill with tears of grief whenever she reflects how the Lord has dealt with one so exceedingly debased and ruined as she found herself to be." Her statement affected me much; and although it is our duty to judge cautiously, it is impressed on my mind, that it is indeed "*the finger of God.*"

FIRE IN PITTSBURG.

On the 17th ult. about 11 o'clock, a fire broke out in the above city, in a cellar on the corner of Market and Liberty-sts.; owned and occupied by Mr D. Greer. Over the cellar was a three story house, which was filled with merchandize and the effects of two or three families. All was consumed, together with some back buildings, and three young persons belonging to the family of one of the sufferers,—Mr. Konecke. On this occurrence the Recorder remarks:

"With sentiments of grief and commiseration for surviving sufferers, it is our duty to record one of the most awful occurrences ever witnessed in the city of Pittsburg—the sudden and untimely DEATH of three young persons, who perished in the flames! and whose immortal spirits have been called to experience the solemn realities of the eternal state by the sovereign mandate of HIM who holds in his hands the keys of death and the invisible world, and who, by this dispensation, has addressed a solemn warning to all the inhabitants of this city, and more especially to the young, to prepare to meet their God.—The afflictions of Mr. Konecke and his wife are such as cannot fail to awaken the tender sympathies of every feeling and benevolent heart. Miss Louisa Konecke, his sister; William,

his son, aged 6 years; and Hester Latchaw, a little girl resident in his family, are the persons whose mournful decease we have recorded. He escaped from the flame by throwing himself, with a child, out of a second story window, and his wife was taken out of the house so severely scorched that it was extremely doubtful whether her life could be prolonged."

SUMMARY.

Proportion of Christians, Mahomedans and Pagans in the Globe.—A learned writer has said, if we divide the inhabitants of the globe into thirty parts, five will be Christians, six Mahomedans, and nineteen pagan.

New Churches in London and vicinity.—Seventeen new churches are now erecting, at an estimated cost of £283,670. Nine others are determined on, as to place and plan. Plans for sixteen more are under consideration, and thirteen others are to be built.—A part of the expence of all is borne by Parliament.

The Traveller's Guide.—A neat duodecimo volume of about 300 pages has recently been published at New-Haven, entitled "The Traveller's guide; or Pocket Gazetteer of the United States." This work is illustrated by a map, & has joint appendix of valuable tables, giving a view of various important matters. It is the joint production of the Rev. Dr. Morse and his son Richard C. Morse. We recommend it as a highly useful and convenient travelling companion, and also as a valuable reference book for the gentleman, or a man of business.

King's Letter.—George IV. has issued a Letter to the Clergy of England & Wales, requiring them to excite their Parishioners effectually to a liberal contribution, towards carrying

on the good work proposed by the National Education Society—in multiplying schools, procuring sites, and building public seminaries, in all parts of the realm. The Letter mentions that 1807 schools, embracing 350,000 children, are now in operation.

Biography Dictionary.—Messrs. F. and R. Lookwood, of New-York, have undertaken to publish by subscription, a new edition of Lempriere's Universal Biographical Dictionary, with additions to a recent date from Watkin's Dictionary, and with still further additions by a gentleman of New-York of names omitted by the two, to embrace particularly a long list of distinguished Americans who have not found a place in either of these works.

COUNT VON DER RECKE'S ESTABLISHMENT.

The Rev. Messrs. Thelwall and M'Caul were recently commissioned by the London Society for promoting Christianity among the Jews to visit Dusselthal, for the purpose of inquiring into the nature of Count Von der Recke's establishment at that place. The following account of the institution is given in a letter from Mr. Thelwall, inserted in the London Jewish Expositor for October:—

N. Y. Observer.

The Count Von der Recke seems to be a man entirely given up to the promotion of God's glory, and the true welfare of his fellow-creatures, and to have taken up his present plans purely from principles of a most enlarged benevolence. Destitute and desolate children of all denominations as well as of Jews, are the objects of it. These he receives and they are educated, and instructed in some trade which may enable them to get their own bread honestly. Almost every trade and mechanical employ-

ment is carried on within the wall of the institution, and he has so many applications that it will soon be necessary to build. He receives adult Jews as well as children, on condition that they put themselves under instruction, and exert themselves to learn a trade. His plan would provide abundance of spiritual instruction also; but he has been put to great difficulties in the execution, principally from the want of means, and he has not yet been able to procure a clergyman to superintend the spiritual instruction of his colony, which important branch, therefore, in addition to all the weighty concerns of the superintendence and direction besides, falls wholly upon himself; so that he is compelled to labor day and night. His plan is, perhaps, somewhat too enlarged and complex, and has so little connexion with the special object of our Society, that we could not recommend it to the committee for their support; nor do we see how, consistently with the strict rules of the Society, they could expend their funds in promoting such a plan: but we think it an institution highly worthy of the serious attention and liberal support of all the pious and charitably disposed in England. And while we explained to the Count that the nature and objects of our Society were such, that he must not expect from it any pecuniary assistance, we felt ourselves called upon to promise that we would use our best endeavors to promote its interests, by giving our decided testimony in its favor, and calling upon our friends to come forward liberally in its support; which, as private individuals, we hope and trust many do. At present it receives very little assistance, except from Germany, where very few pious persons are in affluent circumstances. We may add, in reference to the friends of Israel in particular, that this institution would, to a degree,

provide (which is exceedingly wanted) an asylum for such Jews as being persecuted and forsaken by their brethren, on account of embracing Christianity, are cast naked and destitute upon the world, and we think it the more important in that respect, just because the residence of a single Jew in it is necessary to the plan. There is, therefore, no call to seek out and invite Jews—no allurement which could influence those whose motives are open to suspicion: but if a Jew really needed it, and was disposed to work, here is a place of refuge. There were, when we visited it, five Jewish children and three adults in the institution: and the Count was in daily expectation of a Jewish family, which would be added to the number.

From the Rel. Intelligencer and Ev. Gazette.
JUVENILE EXPOSITOR.

Pride goeth before destruction, and a haughty spirit before a fall.—Prov. xvi. 18.

At your leisure you may turn to the history of Nebuchadnezzar, king of Babylon, as given in the book of Daniel, and in him will you see the above remarkably exemplified. He had been exalted by the providence of God to the imperial throne. In his prosperity he extended his conquests and accumulated vast riches. He became proud and haughty, presumptuous and cruel. God admonished him by extraordinary dreams, but his heart was not duly humbled. One day as he walked on the top of his palace, perhaps on his hanging gardens, and looked on his august city, he said, *Is not this great Babylon that I have built for the power of my kingdom by the weight of my power and for the honor of my majesty!* While this haughty language proceeded from his mouth, there fell a voice from heaven saying, O king Nebuchadnezzar, to thee it is spoken. Thy kingdom is departed from thee and they shall

drive thee from men, and thy dwellings shall be with the beasts of the field, &c. and the same hour the thing was fulfilled.

EXTRACTS.

Piety communicates a divine lustre to the female mind—beauty and wit, like the flower of the field, may flourish for a season, but age will nip the blossom of beauty; sickness and sorrow will stop the current of wit and humor; and in that gloomy time which is appointed for all, piety will support the drooping soul like a refreshing dew upon a parched earth.

Simplicity never appears more lovely than when it sheds its soft lustre on the female sex. She will probably make you most happy, who, reared in seclusion, is the genuine child of simplicity, and whose spotless mind has never received an unfavorable impression from the follies of a fashionable world.

The wisdom of God appears in afflictions. By these he separates the sins which he hates, from the son whom he loves. By these thorns he keeps him from breaking over into Satan's pleasant pleasures, which would fatten him indeed, but only for the slaughter.

Wine.—A Danish chemist has demonstrated that apple juice mixed with a great quantity of sugar produces a drink which more nearly resembles wine than any other substitute. Cherries and currants, he says, are not so proper for it as the apple.

OBITUARY.—*Communicated.*

Died, on the 30th September, of the fever then prevalent, Mrs. Jane Walker, wife of Mr. James Walker, of Cumberland,—late of Adams county. Her remains were interred in Big-Spring Church-yard.—This instance

of mortality has taken from an affectionate family, who lament very much the loss, and a large circle of friends, one, whom it is firmly believed, lived a life of faith on the son of God, and died with the assured hope of receiving from Him at the Judgment-day, the approved and welcome plaudit—"Well done, good and faithful servant."

God has laid up in heaven for me
A crown which shall not fade;
The righteous Judge at that great day
Shall place it on my head.
Nor hath the King of grace decreed
This prize for me alone;
But all who love and long to see
The appearance of his Son. *Watts.*

Just received at this office, and for sale, the
Christian Almanac for 1824.

CONTENTS.

Eclipses in the year 1823—Editor's Address—Chronological Circles, Moveable Feasts &c—Calander—Farmers Calander,—containing hints to be observed each month—Reproof to Sleepers—Influence of the Moon—Facts concerning the population of the United States—Funeral Sermon of Dr. Priestley—An infidel confounded—System of benevolence,—containing lists of benevolent institutions in the U. S. & other places; also of Religious Publications in the United States—Dialogue,—on the efforts now making to spread the Gospel—Hon. Elias Bouginot's Will—Wills—Family Worship—Promises to the Liberal—Selections,—Anniversaries and Treasurers of charitable institutions, &c.—Rates of Postage—Federal Courts of Law—Courts of Pennsylvania—Courts of New Jersey.
Of the Christian Almanac, which

was published in Boston, 25,000 copies is said to have been sold in one month. The one we have on hand for sale is the same, with the exceptions of such articles as had to be altered to suit this meridian.

For the Miscellany.

A MIRACLE.

Jesus, thou Son of David, have mercy on me.

He moves in agony.
His heart, in apprehension, palpitates,
Least the blest physician will not hear him,
"But, no; it cannot be," his soul replies:
"He deny a cure, whose Word performs it?
His bowels move when'er he sees distress;—
And I am in distress."—Thus hope, array'd,
Contented with unbelief; but hope,—sweet hope
Shall be triumphant: Nor shall legions
Of the king of death e'er prevail, against
True faith divine.

Approached within the view
Of him who wore the crown his father gave,
In pitying strains he thus implores him:
"Jesus, sinners' friend,—thou righteous King
Have mercy on me! Saviour, have compassion
On such woes as these!—Heal my wounded
sores!"
"Dost thou believe," Immanuel replies,
"That I, have from the line of Jesse sprung?
Dost thou believe I came from yonder heav'n,
And to it shall return again in majesty?"

"Ah, Lord!" the suppliant replied, "thou knowst
The hearts of man; then ask me not,—thou knowst."
Then, with a voice majestic, Christ commands
Disease with all its woes depart; then bids
Him shew the priests the cure, as Moses said
"And is it so? (the suppliant inquires,)
Cured of all pain? Why Saviour, thou has
pow'r
Much more like GOD, than that of poor weak
man!"
Thus said, he gently left him. *F.*

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